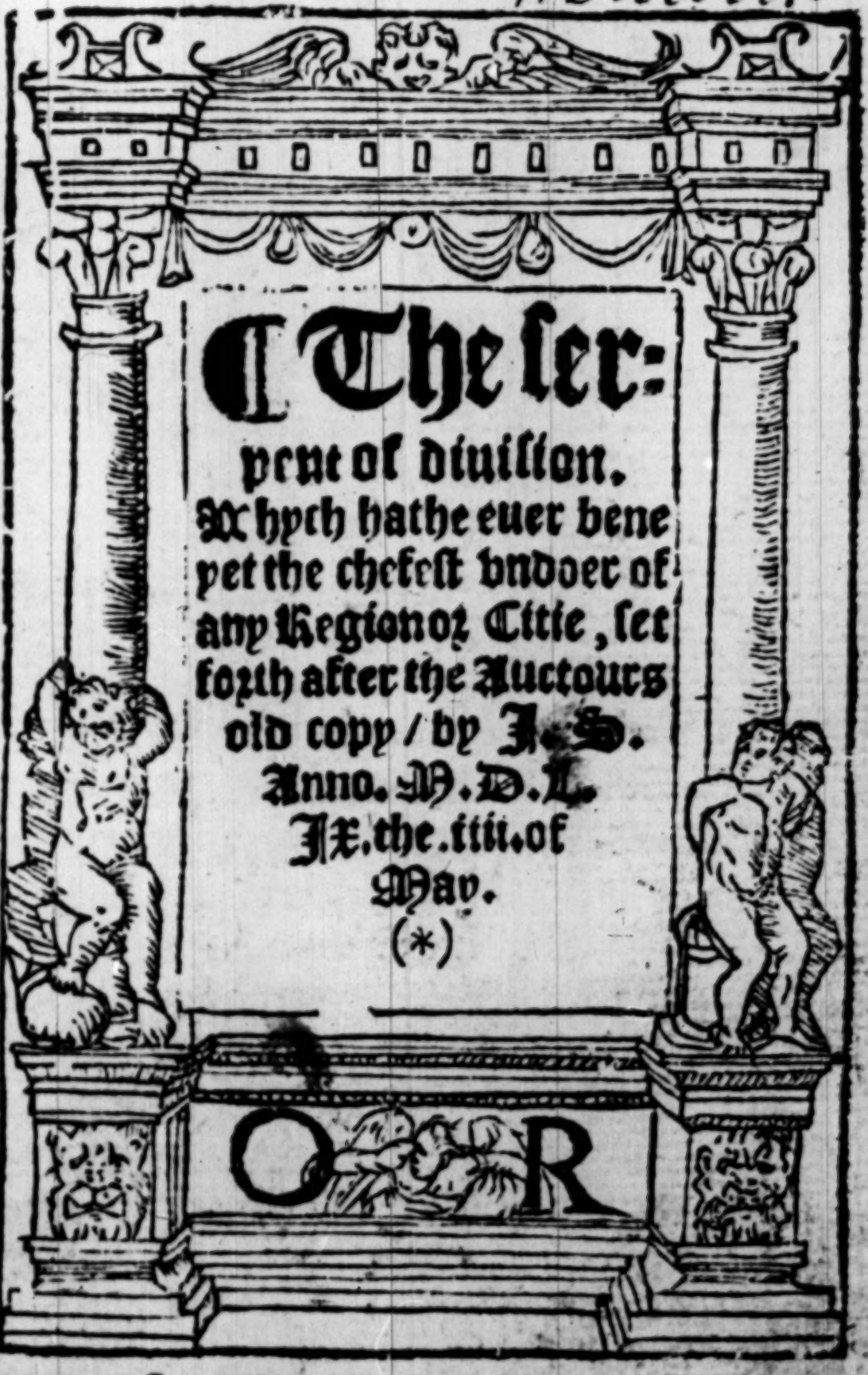
N/a

W. Herbert.



A. 2, 306. Wp. 876. 242

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¶ The Serpent of diuision.

Whylom as old Bookes maketh mencion, whan the noble & famous citie of Rome was most shining in his felicitie, and flouring in hys glorye, like as it is remembred in the bookes of old antiquitie/ in the pryme temps of his foundacion/ whan the walles wer reysed on height by the manly and prudēt diligence of Remus and Romulus: the citie stode vnder gouernaunce of kinges/ tyl vnto the time that Tarquine, sōne of Tarquine the proude, dydde the great outrageous offēce vnto Lucres/ wyfe of the woorthye Senatour Collatine. In punishynge of

which trespace by the manlye pur-
suite of Collatines kinred and ful
assent of all the Cenate: the name
of kynges ceased in the Citie of
Rome for euermore, and al the roy
al stocke of the forlaide Tarquine
was proscript & put in exile. And
after by the prudent aduise of the
Cenate: the citie was gouerned be
twene Councellers/and so continu
ed vnto the time that Pompei the
proude was repayred home again
from the conquest of Tyre / whych
by force he had made subiecte vnto
the Empyre of Rome, where as w
great worthines of fame hee was
receiued. So that for his great no
blenes he was chosen one of the. iii
for to gouerne the city: assigned to
hym other twoo full renowmed of
knighthoode / Julius Cezar, and
Marcus Crassus, & thus was the
name of cousellers turned into the
name

name of Dictatours, which was ye time an office partinent to princes to gouerne other. And for a special cause this office & this occupacion of a Dictatour, by assent of all the whole Senate was committed vnto thre, that if one offended, ye other twaine should be mightie & strong to correct the thirde. And another cause was this: while that twayne were occupied in warre outward/ the third should gouerne at home. And thus al the while they wer of one hart/of one assent/and void of variaunce among them selues/the nobles of Rome floured in prosperitie, but as sone as falle couetous brought in pride & vain ambicion, the cõtagious Serpent of diuisiõ clipsed & appalled her worthines, cõcluding soothly as in sentence ye euery kyngdome proued by diuision/is conueyed to his destruction.

And so for the surquedous pride on the partie of Julius, and after of the said citie of Rome: the contagious couetous entermedled wyth enuye, on the partye of Pompey: made the famous citie of Rome full lye waste and wylde/not onelye of their inumerable treasour, but caused them also to be ful baren and desolate of their men/where to fore of worthines, of knighthode/& of chiualry they wer incomparable. And finallye, the falle diuision amonge them selues, was more importable vnto thē, and caunsed more the ruine of the Citie/than when they had warre with all the worlde/lyke as this litle storie compendiously shal deuise. And to conuey briefely the processe of this mat̄er: ye shal first vnderstād that Marcus Crassus was sēt to the parties of the North wyth syxe legions of knyghtes a-

gainst

gaynst the kyng of Parthes. And the manly man Julius Cezar with other syxe legions of people was sent downe, passing the great bondes of Lombardye / dyscendynge downe by highe Alpies / and auayling downe by the large plage of Germanie and of Almaygne, tyll by conquest bi his manly force and his mortal swoorde he broughte all Fraunce into subiection / and al the land of Burgoyn, Brabant, Flaunders, and Holand. In which conquest he continued tyll almoste the space of his Lustre was wasted out that is to say, that was the space limited of the Romaines, the whiche was called a Lustre, whiche is accompted the space of fiue yere, and who so euer passed that space by occasion of anye conquest, and not repayred againe at his time set and limited of fiue yere: he was forbid-

upon

ged anone and dempt as enemye & rebel vnto the noble city of Rome. But this famous and manly man Julius/prudentlie deming in his opinion that time lost while ỹ Fortune is blādesshing and fauorable throughe the contagious occasion of negligence and of sloth/ is afterward ful hard for to be recouered. Wherfore of knighthod and manly prowesse he did set ỹ Romaines statutes aside, and fully purposed in his noble and knightly hart for to passe the bondes and the space of his Lustre, and to enforce hymselfe with [illegible]tualrie to wyn the bondes o[illegible]cain / and ouerlayle by force the west partie of our Ocean. But for all hys surquedous pryde hee was twyse beaten of at his arriuall, by the woorthynes of the Britaine king called Cassibelan. And playnly without fauour

to

to declare and specifie the truth, he might neuer attain to ariue at his lust and pleasure, tyll this manlye king Cassibelan and Androgencs Duke of Cornewaile fel at debate amonge theym selues/ whereby I may conclude/ that whyles vnitye and concorde stoode vndefoyled and vndeuided in the bondes of Britaine, the mightie conquerour Julius was vnable and impotent to vanquilhe them. Debate

By which ensample ye may euidently consider and see, that diuision lyke as is specified to forne, is originall cause in Prouincies and Regions of all destruction. For whan Julius by fauour of Androgenes recouered actuall into Britaine, shortlye after Cassibelan the manlye king/ proudly and knightlye met wyth him/ betwene whom there was a mortall warre.

But

But like as it is especially remembred and recorded by the wrytinge of the most worthye and graduate Clarke Eusebius, that same daye when Julius and Cassybelan met in the fielde/this forsaid Cassybelan had a famous and a passynge manly mā to his brother, the which with his bloody mortal swoord neuer ceased to slea and oppresse the proud Romaine knightes/so farre forthe that they fled and eschewed his swoord as the death. For as he went there was no resistence, and this continued so long that the Romaynes were impotent to resist. But oh alas when he was wearied of fight, it befel casually of fortune which is ay contrary and peruerse that he of auenture met wyth thys manly man Julius, and bothe two like as made is mencion fared as Tygers and Lyons, euerich woū-

ding

ding other ful mortallie, til sodeinly by dispocion of fate Julius with an vnware stroke of his dreadfull sword, rofe him a twaine. And because the storie maketh no mencion what this worthy knight hight: I finde none other name of hym, but that he was brother vnto the noble Britō king Cassibelan. The death of whom Britons oughtful wel to complaine, by whose death Julius was made victorious / and Cassibelan brought to subieccion vnto the Empire of Rome, & constreyned by Cezar to pay for his truage thre thousand pound euery yeare. And in the signe of this conquest & victorie Julius Cezar edified in this land for a perpetual memorie to put his name in remembraunce, the castel of Douer and Caūturburie / Rochester / & the tower of London, the castel and the towne of Cezarisbury

Dober castle Cauter: Rochester.

yarisbury, which now is called Sa lesburie. And moreouer (as sayth mine Auctour) he edified Cezaris Chester, that now is called Chiche ster, and the castle of Exeter. And in the mean while that Cezar thus proudlie had wholie and entirelye the gouernaunce of Brutes Albi- on, his felow Marcus Crassus (of whō tofore is made mencion) was slaine in the East partie of ỹ world while he made most cruel warre a- gaynste the fierce people of Par- thes. And for his gredie vnstaun- cheable thurst of couetise/ his ene- mies slewe him in this wise: They made melt gold and poured it into his mouth/ sayinge to hym in thys wise (Aurum sitisti, aurum bib^.) Thou haste thursted golde all thy life/ now drinke thy fill. Lo here ye may consider and see the short and the momentayne tyme translitorie and

Marcus Crassus death

and not abyding of all the warry-
ours. And as the ſtorie rehearceth
alſo, as for lamentable kalendes
of more infortune that after ſhuld
folowe: Iulia the noble wyfe of
Pompey, and daughter to Julius
died of a childe. For whyche cauſe
Pompeius pretended to fynde a
cauſe to reuoke Julius agayne to
Rome by aſſent of al the Senate/
to the entent that he ſhoulde come
in his owne perſone to reuenge in
al haſt the death of his felow Mar
cus Craſſus, as before is ſayde ſo
vengeablie ſlaine in his conqueſt.
This lame Pompey hauing a ſe-
cret dred in his cõceit leſt ẏ Julius
ſhould waxe ſo mighty in his con-
queſt ẏ he ſhuld not be egall of po-
wer, nor able to reſiſt him in his re-
pair, & dreding alſo in his imagina
ciõ leſt ẏ Julius wold of preſũptu
ous pride vſurpe by tirãny to take

vpon

vpon hun the lordship and the dominacion of Rome. But this manlie man Cesar aduerting full prudently, and perceiuing the fraudulent meanynge of Pompey on the one side/and the compassed sleight of the Senate of that other side, ful aduisedly gaue answer again that that he would accomplish and performe his conquest which he had begon/and than mekely and humblye at their request repayre home againe. And in this wise entred in the Snake of wanhope and of discord, which caused euericho to suspect other, & thus began to kyndle the fyre of enuie, enducing successiuelye warre and debate amonge them selues/and here vpon wythout delay to execute their purpose/ and euidently to shew the ende of of their entent: Pompey & the Senate of one assent withoute respite

or

or deliberacion, foriudged Cezar giltie, disobedient, rebel, and traitour to Rome/and gaue vpon him a sentence diffinitiue of exyle and prescriptiō for euermore. But Iulius not consideryng nor hauynge no maner euidence ne suspicion of that malicious conspiracye, that Pompey and the Cenate wrought against hym: but all innocent and vnknowledging of theyr enuious malice/by good and diligent deliberacion of entent, didde sende his Embassatours, not onely vnto his sonne in law Pompey, but also vn to al the woorthye court of the Cenate / aud to all other of the Cityzens of the citie/requyring & praying theym of equitie / that for hys meritorie desert they should not be contrary against him nor for none occasion of wylfulnes to deny vnto hym hys customable gwerdon/

the

the which is due of old antiquiti to be geuen to Cōquerours, but that they would frely and wylfully (vncompelled) graūt him and put him in possession of the Palme/ and the Triumph which so long by knightly labour and manlye diligence he had (for the encrease and the augmentacion of the common profyte of al the Empire of Rome) traueled for. Then for to specifie and declare the honoure and Triumphe whylome vsed in Rome/ firste ye shal vnderstande that Triumphus by description/ is as much to saye in English as a treble gladnes, or els a singuler excellencie of ioye, in three maner of wyse ordeyned for Victours, whyche throughe theyr high renowne and manly prowesse had broughte Regions and cityes by way of knightly conquest to be subiect and tributarie to the Empyre

Triumphus

pyre of Rome. The first of the thre worships done to a Conqueroure, was this: first at his repaire vnto the citi/al the people of high estate and of low shoulde with great ioy and reuerence in their best and richest aray, meete him on the waye/ and this was the first. The second was this, that al the prisoners and they that were in captiuity/should fetred and manacled go rounde about enuiron his charret, some beforе & some behinde. And the third worshipp done vnto him was thys: that he shoulde be clad in a purpurate manteil of Jupiter as God/& syt with a crowne of Laurer vpon his head in a charet of gold/and aboute his necke a maner of a circle enuirō made of gold/ in similitude and likenes of a Palme. And if so that his conquest were performed and accomplished withoutē sword

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or sheding of blood / than shoulde the circle of the Paline be forged without prickes or pynnes. And yf so were that his victorie was finished by the cruel fate of warre, thā of custome this circle or his pectoral was forged al ful of sharp pricking thornes / to declare and specifie that there is no conquest accomplished fully to the ende by mediacion of warre, without that ther be felt and founde therein the sharpe thornes of aduersitie, and that eyther by deathe or els by pouertie. And this royal and victorious charet to forsaid, was drawē with .iiii. white stedes through the most royal stretes of the Citie to the Capitole, he hauing a Ceptre in his hād ful richly deuised / and there vpon in signe of victori an Egle of gold. And to shew clerelie that al worldlie glorie is transitorie and not abi

dīng,

bing, and euidently to declare that in hyghe estate is no assuraunce/ there was sette at the backe of the Conqueroar, behinde in the Charet, the most vnlikelie person, and the most wretche that in any countrey might be founde / disfigured and cladde in the most vglie wyse that any man could deuise. And amyd all the clamour and noyse of the people/to exclude the false surquedie, vaineglorie, and idle land, thys forelayde fowle and vglye wretche shoulde of custome and of consuetude smite the Conquerour in the necke euer & vpon the head/ and stondemele sayinge to hym in Greke this word (Νωτκσ Υωλκτωσ) whiche is to saye in oure Englishe toung as (knovv thy selfe) whych declareth vnto hym ȳ he nor none other shuld for no such worldli glory be surquedous ne waxe proude.

And that day it was leful without punishing to euerie man, of high estate or of low / to saye to him that was Victor, what that he woulde / whether it were of honour or worshippe / of repreefe or of shame. And this was admitted for this cause / that he should truelie considre and aduert that there is no earthly glorie that fully may be assured without daunger of fortune. And shortlie to declare the differēce betwene Triumphus and Tropheum. Triumph is a full and a complener ouercomming of enemies bi battel, and Troph is whan a man putteth his enemies to flight woute stroke of sword. But touching this honor aforesaid whiche Julius required and asked of righte as for a gwerdon, which hun thought was meritory and due vnto him. Anone this forsaide Pompey with full assent

Triumphus & Tropheum differēce.

of

of all the Cenate, denyed all with one voyce his requeſt, and of one accord anſwered againe, and ſayd him platlie he ſhould not be accep ted there vnto no ſuch honour/but plainlie they bad him know that he had rather deſerued to be deade, then to attain to any ſuch worſhip, aledging againſt him that he was both rebel and traytour to the ſta= tutes of Rome. And whan Julius clerely conceiued the ſhort anſwer of the Cenate and of this Pompey to fore ſayde, there kyndled a full great hote burning fire of enuy in his hart of the freting hate, ſpecial ly, that he bare in his breaſt for to be reuenged of Pompey. And as Lucan rehearſeth in his poeticall booke, the denyeng of this worſhip to Julius, was the chiefe grounde and occaſion of all the warre that began in Rome/roote and begyn=

 ning

ning also of al the contagious diu
sion among them selfes. But so as
Lucan liketh to reherce and speci=
fie in his booke afore saide among
other causes that he put. Lye in e=
special writeth of three which were
chiefe beginning and roote of diui
sion among them selues / prouing
by reason in those thre that it must
needes be that the felicitie and the
prosperitie of Rome must abate &
draw to decline. The which three,
firste hee saythe it was necessarye
that such aduersitie shoulde fall to
Rome. Secondarelye he saithe it
was consuetudinarie. And thirdly
he saith it was voluntarie. Fyrst
that it was necessarye, hee proueth
by example of nature in this wyse:
That like as Phebus the sunne /
when he ariseth in the Orient / and
by successiue course ascendeth into
the highest pointe of the Middaye
spere /

spere, and of his kinde and natural course must discend, and hathe his golden tressed hornes in the westrē wawes, and then dimmeth & darkneth oure emysperie by ablence of his lighte: And also eke when the same golden wayne of Titan / fro the Ariet is whirled vp to the hiest tower of his ascencion in the celestian signe of the Crabbe, and thā by the mightie compelling of Natures righte, he is constrayned to discende downe and auale his charet: Ryght so semblablye there is no worldlie worship so brighte nor clere shyning in earthe / but that it must encline & auale down as sone as he hath attained to ẏ hiest & the most famous point of his ascēcion. For like as ẏ rage & the aboūdant flow, whē it hath raught his sturdy waues to ẏ hiest, sodēli foloweth an eb & maketh hym to resort againe.

In the same wyse whan any tempo
ral prosperitie is most flowinge in
felicitie/then is a sodein ebbe of ad
uersitie most to be adrade. Also in
the same wise as ye may clerely dis
cerne & considre at the eye/in trees
and herbes/that when the vegeta=
tike vertue by the comfortable in=
fluēce of the sunne/is after the cold
winter: In Uerre by litle and ly=
tle ascended into braunches and
bowes, and causeth thē for to bud
and to blossome newe: and also in
herbes maketh a lustie and a fresh
colour newly to appere. And more
ouer by processe of tyme wyth her
holesome bawme aparaleth them,
with manifolde sondrye colour of
red/white, and grene, and than a=
non after in discence of Apollo the
sunne, the same vertue fro the crop
ualeth again into ỹ roote. Right
so there is no felicitie so flouryng,
nor

noz none so apparailed with blos-
somes of transitozie riches, but as
soone as the shyning Sunne of her
glozy sheddeth his beames moste
clere, full vnwarelie ere they can
aduert oz take hede / bene robbed
and reued of their Lozdship / and
plonnged a downe by occasion of
some aduersitie, brought and indu
ced into aduersitie, either by sicke-
nes oz by death. And thus that the
first cause is natural and necessary
and that all wozldlye pompe and
pride shall passe, mine Auctoz Lu-
can hath proued by reason. Than
as touching the secõd cause which
is called customable and consuetu
dinarie, ye may considre that euer
of custome it falleth that whan the
blinde goddesse of variaũce dame
Foztune hathe enhaunced a man
highest vpon her whele, wyth a so-
dein sigh she plongeth hym downe
againe.

againe. Euident example ye maye take of kinges and princes ꝑ haue bene tofore. And than touching the third cause of destruccion of the citie/Lucan liketh to call it in his poetical mules, voluntarie, which is as much to saye, as a cause rooted vpon wilfulnes without ani groũd founded vpon reason. For onely of wilfulnes they were so blinde: that them list not to know them selues/ but thought them selfes so assured in their felicitie / that they mighte not by no collateral occasion of aduersitie be perturbed / ne put oute thereof. And thus throughe falle surquedraunce they were made so wilful, that none list to obey other. And so was brought in obstinacie euerich of them deming hym selfe egall to other. And thus of contrarious discorde among them selfes onely of voluntari they stode disse

uered

uered and deuided/which was one of the chiefe occasions of their destruction. And for this skyl forsome declared/Lucan calleth the thyrde cause voluntarie/in as much as it was falsely founded vpon wyll. And thus firste by a cause necessarie, and by the seconde cause called consuetudinarie, shewed forre by example of custome/and by thys last third cause called voluntarie, rooted onely vpon will: the Romaines among them selues stode in suche contrauersye, that they doubted to which partie thei shuld encline. And compendiously to declare how al theie causes of diuision, and howe the warre which of Clarkes is called Bellum Ciuile: which is as muche to saye in English as a warre among thē selues. For the clere cōpēdious proces of which/first ye shal cōsidre ỹ Iulius

platly

platlye enformed of the malicious conspiracie cõpassed and wrought against him. Anon as he in his repayre oute of Albion was passed the bondes of Almaigne, and had attained to the high Alpies/which of Auctours bene called the colde frosty hilles/& the bondes of Lombardie, and so holding his passage by the flood of the sturdy riuer called of Lucan (Rubicauis) ther appeared to him an old auncient Lady, heauy and dzery in a mantel of blacke, her face wympled tofore in ful dolozous wise, the tresses of her heade for age full hoze and whyte. And for constraint of her hartelye wo: euen vpon the time whan the blacke darke night had ouerspzed their emispery with the bozdure of her vgly & her cloudye cope. This wofull Lady tofore said, began her lamentable complaynt to Julius

in this wise: Oh ye noble worthy knightes, most renoumed of fame/ Alas, whether purpose ye with so mightie apparail of Mars to procede? Or wher cast ye to fetch your sturdye standerdes, or to displaye your fearfull pinons and baners? Oh alas/ againste whom haue ye cast finallye to execute the mortall hate that brenneth in your hart, or against whom purpose ye in suche crueil wise to proue your myghte? Remēbre in your thought ȳ ye be vpholden by the Senate of Rome, and your self accompted as for noble and ful worthie knights of the the citie/ and shewe not your selfe nowe ennemyes to the Empire, by whose worthines afore time it hath bene susteyned and mightely supported against the assaut of all her fone. And oh alas aduerte & consydre in your hart the noble and the

prudent

prudent statutes of the policie of Rome/the which ful plainlye doth expresse that it is lefful vnto no mā for to passe the boundes of thys streame, but if he be mortal and rebel vnto Rome. Now ye therefore that haue so long bene frends, and so manlye mayntained the honour of the Citie, withdrawe your foote and haste not to faste, but let good deliberacion restrain your reines, that hasty wilfulnes leade you not to confusion/not onely of your self but vnto the originall ruine of the citie/by the abondant shedding of blood that is likely to ensue. And sodenly when this Lady had briefly expressed the som of her sentēce, without more she disapered. This manly man and fortunate knight Julius in partie diuinated of this vncouthe apparence, restrayned his host/& made thē to fetche their tentes

tentes endlong the strond vpō the hindre parties of the riuer. And in his vncouthe affray, he sodenly abrayde sayd in this wise: Oh thou mightie Iupiter/vnder whose demaine Vulcanus forgeth the dred ful soundes of the thundre, & causeth harts to arise with the firy leuen: And oh ye Gods & Goddesses that whilom had the gouernaunce of our Auncetors in Troy, & oh ye noble Gods Remus & Romulus, the famous founders & the mighti protectours & patrones of the city of Rome: I as hūble subiect vnto your deitiful lowli beseech & requir you of equitie & right to be wel willing & fauourable to promote my true quarel & cause, & beningly of your bositeous goodnes to fauour & fortune ỹ high enterprise which of iust tytle I purpose for lyke or doth through your fauor to execus

and

& not as enemy or rebell to Rome/ but as a true citizen and a proued knight cast me fullye to persever/ with condicion that like as I haue manly deserued/ I maye be receyued, making a protestacio that not as enemy, but as ful frend and subiect to Rome/ I will be found sted fast and true. Wherefore ye mighty and noble Senatours of Rome I require you of right that ye nothing arect nor ascriue to my gylte that I come with strong & mighty hande, that I enter the bondes of the emperial fraunchise. Making a ful protestacion that onely wyth a clene cõscience not entriked with none entent of euell; meanynge/ that I come to you of full purpose to be receued as for you frend, and not as your foe. Requiring allo to holde him (what so euer he bee) for ful enemy to your noble citye, that

of

of will & entent laboureth to make discorde atwene vs twaine. For so that my meritorie gwerdon which that I haue in my conquest instlie deserued be not denied me: I am and euer will be for life or death, a true knight to the citie to my liues end. And forthwith making no delay/like a Lyon not dismayed nor afraid/first of al in his own person he passed the Riuer, the which Riuer like as Lucan remembreth/the same time at the comming of Cezar/against his customable course was repsed on heighte into a great floode, and all the white snowes of Alpies wer resolued with the beames of Phebus/wher through the riuers in the valeis were reised so high that vnnethes any mã might passe. But Iulio of none vncouth aduentures afraid/but like a manly man ful wel assured in himselfe.

in the presence of all his worthye knightes said in this maner: Here I leaue behinde, all the old confederacies made betwixt Rome and me/and here I leaue al the frendship of old antiquitie/and onely follow the traces of Fortune / and of whole entent begynne a ryghtfull warre/for cause one lie that by mediacion of peace was profered in my side, I may not attain my title of right. And anon withoute more dilacion euen vpon the spring of the daye/ which of Clarkes is called Aurora: he vnwarely wyth all worthie multitude of his knights entred into the citie (called of Lucan) Ariminie, a Citie partinent to Rome, & there he toke first possessi on of the Empire/none so hardi to resist nor to withstād the furi of his sword/ & al this while ỹ Romaines stāding in dout to which party thei

should

should encline/whether to Cezar/ or to Pompey. For of charity that they had to their wiues & their chil dre, & to the old statutes of the city thei were fauourable to Pompey/ & of dread that they had of Cezars sword, thei stode in so great ambi= guitie, ỹ thei could not deme what was best to do. Lo how the mortal enui of twain was cause & occasion ỹ that noble citie which had all the world in subiectiõ, & was called la= dy & Empresse of al Regions was brought into destruction. For in these twoo first began the diuision which neuer after might parfitlie be restored nor recõsiled to vnity, wherbi as semeth vnto mẽ ỹ al pru dent princes which haue the gouer naunce in Prouinces and regions should take exãple what harme & da mage it is, & how final a destrucciõ it is to be deuided amõg thẽselfes

Cæsar a Pompeio

And for to ratifie by more Auten-
tike example how much that vnity
more auaileth then diuision, I wil
shortely rehearce an example, the
whiche Valerie putteth / and it is
this. This auctour reherceth that
whilom whan the Citye of Rome
stoode likely to haue be ne deuided
of a debate that was newly begon
among them selues. There was a
wyse Philosopher amonge theym,
which of high discrecciō considered
the great perill that was likelye to
fal and folow, & thought he would
of wisdom voyd that might ensue.
And in presence of all the Senate
and Lordes of the Citie / he made
bring foorth an horse which had a
long and a thicke tayle growen be
hinde / and than he commaunded
the mightiest chāpion of the towne
to set on both his handes, and assay
if he might by force pul of the hors

tail

taile at a plucke. And all be it that he plucked to the vttermost of hys mighte/it woulde not auaile. And than anon this Philosopher made call to the presence of the Cenate/ the most impotent man of the citie, a man vnweldye and crooked of age. And thys Philosopher made this old man to pluck the one here after an other of the hors taile, tyll by litle and litle by proces the tayl was wasted cleane awaye, and the hors naked and bare behinde. Beholde sayde the Philosopher, that while the tail of the hors was hole and one in it selfe, and euerich here with other (vndeuided) the mightiest champion of your city might do thereto no damage. But as soone as euery here was deuided and disseuered fro other, he that was lest of power among ye all/lefte neuer tyll the tayle was consumed and

Applica-

brought to nought. By whiche example said the Philosopher, prudently aduert & wisely cast tofore, that as longe as ye be one in your selues/& of one hart/there is none so strong nor so mightie that may auail by force to attempt your worthines. But as sone as amōg your selues one is deuided from an other, your enemies, though they be ful impotent of power/they shal bi processe of tyme plucke awaye the most fairest and the most shene fethers of your worthines. And by this example the Philosopher toforesaid reconciled the Romaines againe to vnitie, & voided away diuision amōg thē selues. Now compendiously to resorte againe to my matter like as the stori maketh mēcion/the Romaines standynge in great contrauersie among thē selues to which partye they shoulde

draw,

drawe, the Gods by many signes & pronosticacions declared vnto the the great mischiefe that was lykelye and verie semblable to folowe. For there appeared vnto them many vncouth ymages of starrs/some in brenning haberions of fire, and some with bright brondes in theyr handes casting flame enuiron/and some with firie dartes & sharpe haked arowes shootinge in the ayre. And in especiall there appeared a large Comete of stremes ỹ whiche raught their braunches on ỹ foure plages of the firmament. And the sun also whē he shone most bright in the meridional plage, the day vnwarelie turned to nyghte. And the pale moone againste the common course of her kynde: sodeynlye shee was clypsed of her lyght. And further the dreadfull karibeis of the sea Cicile was turned into blood.

All the Houndes also beinge in the bondes of Rome, lefte the noyle of their barking/and in signe of pronosticatiõ of great sorow that was to come, they howled and wetmented that it was pitie to heare / and the superstitious fire whiche continuallie tofore was wont to burne in the chaste temple of the Goddes called Vesta, the flame of the same fire euer being bright vpon her aulters. Of the which fire by old time was prophecied/that as sone as it deuided and departed atwain (as it did then) that the feastes and the solempnities of Rome shuld cease. And like as the smokes of the funeral fyre of the Theban brethren departed at Thebes: right so the departing of fire vpon their aulters, was a true signe and a pronostike of diuision that should fal amonge them, finally to declare to euery re

gion

gion that whereas the fire of loue and parfite charity stand departed and deuided amonge them selues/ it is a very euidence that without remedie it draweth to his destruccion. Also an euident token that so dein mischief of diuision should folow/ the foming wawes of the sea surmounted the height of Athlantis hylles. Also al the rich ymages in the Temples of Rome: whyche were made of gold/ syluer, and dyuers other sundrye metalles: so as they stoode in their rich and costly tabernacles, they were sene thilke time of diuision wofully complayning and weping/ so farforthe that the teares of their eyen distylled adowne into the earthe, so complayning the desolacion of their Citye/ onelye caused by occasion of theyr contageous diuision among themselues. Beydes also against the cu-

stome

stoine of their nature, were seene fleing vpon nightes. And beastes also were heard speakinge, and women brought forth monstrous children. And all these vncouthe wonders befell but a lytle tofore the foresaide diuision in the noble Citie of Rome / for the dreadfull tyme aproched full neare / of the which Cibyll so long had prophecied afore, when she sent the shorte summe of her sentence to the Senatours of Rome compendiously in the nombre of .vi. letters. Thre R.R.R. and three F.F.F. whyche wer fully the pronostication of .vi. mischiefes that should of necessitie fal vnto the citie of Rome, comprehended and included in the .vi. letters specified in this wyse / Regna Rome Ruent, Fero Flamme Fame, The Region of Rome bi thre thinges shall drawe to ruine: Firste by

the

the swoꝛd of warre amonge them selues / and next by fyꝛe, and than by hunger. The whiche thꝛee myschiefes so contagiouslie shal assail the citie: that it shalbe very vnpoꝛtable vnto them / and the grounde and roote of al this confusion shal be among them selues discoꝛd and diuision. Furthermoꝛe to declare sondꝛy pꝛonosticacions that fell in their citie whan the Pꝛiests made sacrifice to their Gods: their fires sodeinly quenched. In the graues and sepulchꝛes of dead men, there were heard woful and lamentable noyses and lowndes whych dydde put the people in very great dꝛead And in thys wise the mischieke and the ruyne was shewed and declared: Fyꝛste by dyuers figures and sondꝛye likenesses of starres shewed in the heauen, and next by wonderfull Monsters in the earthe.

Also

Also the birdes and the foules of the ayre come homelye and not afraide fleinge into the Citie/ by the which signe their Clarkes that be called Augures, expounden it to their confusion. And they by manyfold mo signes than I maye or can declare, the subuersion of the Citie ful long was shewed tofore, onely begon by this contageous diuisiō. But shortelye to entreate the substaunce of the storie, whan that Julius wyth strong hande approched the bonds of Rome: after whan he had wonne the citie of Arimy: and had also conquered Rauenne: and Pompey for feare was fledde toward the parties of Grece to make himselfe strong: Thei of Rome had shortly determined in sētence that Julius not enter the Citye, but so were that his whole retinue were left behinde. But when they knew

and

and saw him so passingly mightye and strong: they began to quaken in theyr hartes, and namelye when they were destitute of an head. Of which and for that, some Dukes of Pompey drew them to the parties of Italy into a city which whylom was called Dirachium. And euer thys worthy knight Julius wyth his chiualry pursued after, and all that wythstoode he slewe / and the remnaunt he put manly to flyght. And day by day the power of Julius gan multiplye and encreasse / and mauger al his enemies of very force he entred the citye. And as some auctours write / whan the Romaines (for dread) were readye to receiue him by theyr gates: he of indignacion and disdayne / made breake the walles, and proudly entred as a Conquerour, and iustified the Romaynes as his, and wholye

ly tooke on hym the gouernaunce/ not onely of the citie/but of all the whole Empyre. And maugre the Senate he brake the brason dooze of their treasure, and by violence toke and raught it away, and plenteously departed it amonge hys knights. And in this meane while ful many kinges of the East party of the woride, came and assembled before the forsaid city called Dyrachium. Of entent to sustaine the party of Pompey against Julius. And as soone as there was made relacion to Julius Cesar of thys great assemble: he made no delay/ but with all his power passed by a countrey which of mine authour is called Epirum, and so he entred in to the costes of Thessalie/wher as he founde Pompey/ batayled against hym wyth foure score Coyortes and eight, departed into.iii wardes.

wardes. Now to declare the nombre & the multitude of a cohort: ye shal vnderstand that there be two maner of Cohortes, the more, & the lesse. And the more by discripcion of Auctours, conteineth fiue hundred, and the lesse foure hundred. There were also on the partye of Pompey, fortie thousande of foote men/and in the left wing ther wer beside al this, sixe hundred knighes on horsebacke. And in the ryghte wyng ther wer. v. C. among which as Vincent in his mirrour historiall maketh minde, there were many kynges and princes/and many other worthye Senatoures and knightes of Rome which came in defence of Pompey. And as it is remembred also/ Cesar had. lxxx. Cohortes, deuided & departed in thre wardes. And with this he hadde xxx. M. of footemen, wout passing

great

great nomber of knightes on hoꝛs
backe. And in this moꝛtal battail/
al the party of Pompey wer put to
flight, and there were slaine on his
syde. xii. M. and of woꝛthy leders
which be called Centurians, were
slayne. xxxiii. And Pompey fledde
out of the field, and foꝛ refuge toke
a shyp and passed by the bondes of
Asie through Thyꝛye/and aryued
in Egipt. And there anone at hys
aryual by the commaundement of
Tholome kynge of Egipt, he was
beheaded onely foꝛ loue & fauoure
of Julius. And fro this victoꝛye
thys foꝛesaid Julius hasted to the
parties of Syꝛye/toward ỹ migh-
tie City of Alyꝛaundꝛe. And there
Tholome king of Alizaundꝛe held
a battail with Julius Cesar, both
on lande and on water. In whyche
warre were slayne. xxii. M. in the
fielde/and. xii. hundꝛed shyps dys-
comfi-

comfited and drowned. And Tholome the kinge/as he woulde haue fled out of a ship(for haste)he fel in to the sea and was drowned. And as his bodye was cast to lande / he was knowen and discouered by a gilt haberion, the which haberion Julius Cezar made to be sent vnto the citie of Alizandre / for dread of which they of Alizandre yelded the citie vnto him. Than he repayred againe into Egipt/ and by occasion of the death of Tholome he gaue the Septer and the Reaime and the whole gouernaunce of Egipt vnto the Queene Cleopatra. And so after the conquest of manye other Prouincies, Regions / and landes, he made his repaire again the seconde time vnto the Citye of Rome/and there he did take vpon him two offices, both of Consull & of Dictatour. And from thence he

pollux

went vnto the conquest of Affrike and there began a new warre, in especial against al the alliance and the blood of Pompey, and slew all the Dukes that were enclined to be fauourable to the partie of Pompey, among which were slaine three mightie princes, Faustus / Cilla / & Postumus, & Pompeia, the doughter of Pompey iudged to be dead. And from those parties he entred with a mightie and strong hand into Spayne / and there (so as Suetonius writeth) he tooke vpon him power to receiue the tribute, which on the partie of Spayne was due vnto Rome. And so as thys storye maketh mencion / he proceeded so farre in his conquest, so ỹ he came to the pillers of Gades, and there he entered into the Temple of the stronge mightie champion called Hercules. And whan he beheld in

the

the same Temple a riche image of gold/set vp for a memorie of kyng Alisaundre: anon this Cesar gan to sigh and complaine in him selfe that he neuer might attayne in his conquest to deserue so victorious a Palme of worthines as in theyr tyme dyd Alisaunder and Hercules. And thus pensible and heauye (he issuing oute of the Temple of Hercules) fullye purposed hym in his courage, knightly to take vpō him of manly courage, some newe enterprises of hygh prowesse. And whiles that he was thus surprised in his best thought/the next night ensuynge, he had de a wonderfull vision/whych was thys: It seemed vnto hym in hys sleepe/that he meddled wyth hys owne Mother: Of the whyche dreame hee full greatly afrayde/and horribly agrised/made call to his presence,

his wise Philosophers and Diui-
nours/to geue a plaine and a clere
interpretacion vpon hys dreame.
And they anon concluded in shorte
sentence, ỹ it was an euident signe
that he should be fully put in pos-
session to haue the imperiall domi-
nacion ouer al the world. For these
prudent Philosophers vnderstode
nothing by the fleshly conjunction
that he had with his mother/but a
knot of Aliaunce, perfourmed vp
betwene the earth and him. Vnder
standyng in their exposicion / that
the earth is primordinall mother
of al thing/concluding therby that
he should attaine to be Lorde and
Emperour ouer all the parties of
the earth. And thus in al haste after
the mighty conquest of Affrike/he
repaired the third time to Rome.
and was made Emperour ouer al
the world/and was so farforth en-
haunced

haunced on height, that the sunne of his worthines was runne so far vpon his spere, that it attayned to the highest pricke of his exaltacion, so that of necessitie he must discend. For as the story maketh mencion/he persevered not in his Empire fully the space of fiue yeare. And for to rehearce compendiously the prodigies and the wonderful signes ỹ befell afore his death. It is remẽbred that the same yere of Julius death, in the yle of Capwey: there was found by Quarreours of the country a rich Tombe of stone, and therein was founde a litle tablet of golde, grauen wyth letters of Greeke/ sayinge in thys wise: When euer it shal befall that the Tombe of Capis shall be opened, and that his bones shalbe vnclosed: that same yeare shal the noble & worthy Conquerour Julius

Cezar be murdzed in the Capitole at Rome by the falſe conipiracye and ymagination of they in that he hathe truſted moſte. Nowe was thys forelayde Capis a woꝛthye man and of great Aucthoꝛitie, and the firſt Founder and beginner of the Countrey of Capwey / and named after hym. And like as the letters in Greeke ſpecified / it befell. And the ſeconde pꝛodigye that befel tofoꝛe the deathe of Cezar was thys: Upon the ſame nighte tofoꝛe that he was ſlayne on the moꝛowe, thys noble Conqueroure Julius had a reuelacion / ſeemynge vnto him in his ſleepe, that he was wynged lyke an Eagle, and howe hee tooke hys flyght ſo hygh, that he ſoꝛed aboue the ſkyes, and appꝛoched to ỹ celeſtiall ſee of Jupiter / And fell downe vppon the ryghte hande of hys God. An other mar-

uel-

ueilous signe or prodigy there fel. Also his Wife named Caliphurna a lytle tofore the death of her Lord Julius, had a wonderful dreame or vision/seming vnto her whā she was a sleepe, that the most highest Pinacle of the imperial palace, sodainly & vnwarly fel downe, & ther vpon incōtinentli al the windowes of the Chāber where she slept, without hand of ani mā, sodainly brake a twoo theyr barres of yron and opened. Of whyche noyse she being sore afrayde in her sleepe / and of a feminiue dreade full sore syghed in her harte as she that coulde not conceyue in mynde what it ment, Also as Unicent in hys hystoriall bookes maketh mencion, an hundred dayes before hys pyteous murder in the large Market place of Rome/where as the stature and the great ymage of Cezar stoode/

vppon an highe piller of stone/ the name of Cezar graué with letters of gold aboue his head, when the wether & the attemper ayze was most clere and styl, with a sodayne stroke of the firie leuen / the fyrste letter of his name. C. was smyten away. Declaring by this pronostical signe, that like as this letter C in nombze betokeneth an hundzed/ & was also most craftely wzought and grauen as foz the chief capital letter of his name, to shew openly that the rasing away of this letter by violence of the firye leuen: that he that was head of all the earthe, within the space of a hudzed dates next ensuing, should be vengeably murdzed in Rome. Also the same day of his murdze as he went most royally in his Jmperiall araye toward the Consistozie, a pooze man named Tongillus tooke him letters

C

100 days

A letter.

ters of all the purposed conspiracy by the Cenate vpon his death/but for hee was negligent to reade the letters, and to vnclose them, the vẽgeable murder was execute vpon hym. By which example let no mã be slow nor negligent to reade his letters, lest after for his negligẽce it may turne him to great damage which after may not lightly be recouered. And the chiefe cause aud worker of this murder/ was Brutus Crassus/associed vnto him. ii. hundred and syxty of the Cenate, al hauing bodkins in theyr sleues. And as it is in storye remembred, he had. xxiiii. deadly woundes as he sat in the Capitole, and as saith mine aucthour/ he neuer in all hys smarte/ made neyther crye nor no noyse/except onelye a lamentable and a dolorous sigh, like a mã that with sodaine sorowe were afrayde.

So that touchinge the vengeable maner of hys pyteous murder I maye conclude with him that was Floure of Poetes in our Englishe tounge/and the first that euer enlumined our lāguage with floures of Rethorique and Eloquence, I meane my maister Chaucer, which compendiouslie wrote the death of this mightie Emperour, saying in this wise, as folowth hereafter in these lines of metre.

Chaucer

¶ Vvith bodkins vvas Cezar Iulius,
Murdred at Rome by Brutus Crassus
vvhē many a regiō he had broght lov
Lo vvho mai trust fortune ani throvv

¶ Thus by writing of my wise prudent maister tofore said: the frowarde and the contrarious Ladye Dame Fortune, spareth neyther Emperour nor king to plunge him downe sodenly fro the highest prik

of

of her vnstable wheele. Alas that neuer man lyst to lift vp his harts eye/and prudentlye to aduerte the mutabilitie and the sodain chaūge of this false world. And let ỹ wyse gouernours of euery lande and region make a mirrour in theyr minde of this manly man Julius, & consider in their hartes the contagious damages, and the importable harmes of diuision, and let them se aduisedly, and take example how the ambicious pride of Julius, the fre tinge enuie of Pompeyus, and the vnstaunchable gredye couetise of Marcus Crassus, were chiefe and primordial cause of their destruccion, executed & accomplished by cruel death. And not onelye that these aforesaide three abhominable vyces were cause of their owne death onely, but occasiō of many a thousand other, many more thē I cā tel

Thus

Thus the City of Rome not onely made bare and barein of their old riches, & spoyled of their treasoure on the tone syde, but destitute and desolate by death of their knyghthoode on the other side/me seineth ought inough suffice to exemplifie what is to begin a warre/and specially to considre the irrecuperable harmes of diuision. And for thys skyl most especially by commaundement of my maister/I tooke vpon me this litle translacion, and after my litle cunning, haue put it in remembraunce.

¶ Thus endeth this litle treatise entituled: the Serpent of diuision, made by John Lydgate.

(✠)

¶ The declaracion of thys tragical History in this lytle Booke.

This litle prose declareth in figure
The great damage & destruction,
That whilō fel, by fatal auēture
Unto Rome ẏ mighti roial town
Caused onely by false Diuision,
Among them selues, the story telleth thus,
Through Couetous, and vayne Ambicion,
Of Pompey, and of Cezar Julius.

¶ Christ hym selfe recordeth in Scripture,
That euery Land, and euery Region,
Whych is diuided, may no whyle endure,
But turne in haste to desolacion
For whych ye Lordes and Princes of renowne,
So wyse, so manly, and so vertuous,
Make a myrrour tofore in your reason,
Of Pompey and of Cezar Julius.

¶ Harme done by death, no man may recure,
Agaynst whose stroke is no redempcion:
It is full hard in Fortune to assure,
Her whele so oft turneth vp and downe,
And for to eschewe strife and discencion,
Within your selues be not contrarious,
Remembring aye in your dyscression,
Upon Pompey and Cezar Julius.

FINIS.

¶ Imprinted
at Londō by Owen Rogers
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Collated & OK
7/7/33 RA